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Class TK 316

Book D7





# ANALECTIC HISTORY;

TOUCHING

**NULLIFICATION,**

NORTHERN AND SOUTHERN:

THE

LAST WARNING

OF

**LORENZO DOW.**

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"ERROR OF OPINION MAY BE TOLERATED WHERE COMMON SENSE  
IS LEFT FREE TO COMBAT IT."—*Jefferson.*

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WASHINGTON:

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1834.

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## TO THE PUBLIC.

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HAVING noticed a variety of circumstances within about forty years, in relation to society, that men in general seem to pass over; from a principle of duty to my God and to my country, I drop a few hints in relation to them.

The safety of my person has been threatened: but thus far I have been preserved; though two, to appearance, lost their lives through being mistaken for *me*: and one IMPOSTOR, not aware of this fact, has deceived thousands by assuming my *name* in his career.



## ANALECTIC HISTORY, &c.

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1. ACCORDING to tradition, or common received opinion, the WOMEN govern the men, and the PRIESTS govern the women; and from this chain of causes extend their influence to RULE THE WORLD.

2. How far the *ideas* are correct, when taken in relation to the Jews and Pagans, or Mahommedans and *Christians*—each man must *think for himself*.

3. The *associated ideas* in the chain of causes to extend *clerical influence*, socially, must be kept in mind when marked thus [\*] with a star!

4. The King of Belgium, though a Protestant, by a dispensation from the *Pope*, married a Catholic on certain *conditions*, &c., amongst which the *wife* retains the privileges of her own religion and church; and the *children* are to be EDUCATED HER WAY. So in South America in certain cases where the Roman Church can lose nothing, but gain all.

5. Marriage ceremonies, when performed by any *excommunicated Priest*, in holy orders, by order and succession, are *binding* on one party to live with the other—set aside the laws of the country, which make it a *void contract*.

6. O'Connell tells the British Parliament, that the *idea* that Catholics are not bound to keep faith with hereticks, when deduced from the Council of Constance, in the case of John Huss, in 1416, and that of Jerome of Prague, was an error which had crept into history.

7. But if a Council of *Bishops*, with the *Pope* at their head, embrace the "infallibility" that cannot ERR—and they decree as in the case of Huss and Jerome, will it not require a court of as great authority and equal power to negative and undo what the other hath done?

8. Has such a general Council ever revoked and condemned such proceedings as in the above case?

9. How then can one plight faith to the other, if the obligations are not binding on each party alike? And what assurance of fidelity can one party give the other, if the plight of faith is not equally obligatory to be performed on each side?

10. Such a *theory* embraces the idea of a privileged order of men. For, first, they are not bound but in their own way. Secondly, may chastise their own people.—Thirdly, may receive stolen goods in some cases, and the *courts* excuse their giving account *how and where* they came by them, &c. Fourthly, to burn books and the Bible, &c. which would be *criminal* in the eye of the law, if performed by any other man or set of men!

11. Such an association of men (over a numerous body of people, who are governed by the doctrine of passive obedience and non-resistance) who act in unison, and all pull one way together, setting up an *empire* of their own, independent of all others, in the centre of an empire! What an impressive thought!

12. About the time that the un-Holy Alliance was organized, the *Pope*, who had been a prisoner in France for a number of years, returned back to *Rome*; and on perceiving that the *terror* which once awed the people into obedience in the days of the Inquisition, was gone off from the public mind; something must be done to call back the halcyon days of the Church to its ancient splendor and aggrandizement, when a *Bishop* or a *Priest* was more revered than an Emperor or a King, and their power more thought of and esteemed in obedience.

13. Consequently the School of Cardinals, (which may be considered the Pope's privy council,) with the Pope at their head, the ORDER of JESUITS were called out of their dormancy from obscurity, to action, in the religious and political world, socially. And the Potentates of the earth were called upon by the Holy Father to receive and to recognize and patronize them accordingly.

14. Many persons are well acquainted with the history of this *order* of men, as far as their society has been brought to light; others know not what the term "Jesuit" means.

15. Hence a short history in miniature of events is subjoined for the information of such.



16. Rome *Pagan* had seven forms of government, answering to the seven heads of the Red Dragon with seven *crowns*, which denote supreme power; 1st Kings, 2nd Consuls, 3rd Dictators, 4th *Civil* Triumviri, 5th Decemviri, 6th *Military* Tribunes, 7th Imperial.

17. There were twelve *Cæsars* in succession; the last of which constituted the *tail* of the Dragon, and which drew a third part of the stars, &c. and cast them to the earth.

18. This was Constantine the Great, so called.

19. He is said to have been born in England; and took the scarlet or *purple* at York; raised an *Image on a Cross*, which he carried in front of his army to enlist the Christians in his favor, to gain and keep the Imperial dignity, about the year 330.

20. Here may be considered the beginning of *images* in the Church in point of date.

21. Paganism was abolished and the Idolaters persecuted in turn, as Christianity became the "*established religion*" of the Land.

22. The stars or heavenly-minded ministers of the Church, by such a sudden transition, were attracted by earthly grandeur, to the earth or earthly things—and here may be the date that Popery was begotten, in embryo.

23. In these days creeds were introduced, and rivers of blood spilt about the *Trinity*, by the power of Law Religion and Arians. Hence the beginning of orthodoxy and heterodoxy in the Church, so called.

24. There was made a donation of a tract of country, which laid the foundation for him to become a temporal prince.

25. Anciently, Elder and Bishop and Overseer were considered of equal grade, and the words meant the same thing.

26. But when met in Council, as an association, a President or Moderator was chosen; and the Bishop of Rome was generally put in the *seat*; hence what was done out of respect at first was claimed as his right; and therefore to be called "Bishop of bishops or universal Bishop."

27. Phocus wishing to be in power murdered the emperor, six sons and two daughters, and then compro-

mised with the Pope, who was to give the usurper *absolution* for the deed committed, and he in turn gave the pompous title by law—Bishop of Bishops, or universal Bishop in 606, the same day Mahomet is said to have taken to his cave.

28. Thus Mahometanism and Popery were *born* about one date, run parallel together, and will both fall about one time.

29. The doctrine of absolution has been made use of for political purposes, in different ages, in different countries, and for different purposes.

30. About the year 1077 Pope Gregory the VII claimed to be the Vicegerent of the Almighty upon earth; and that Kings acknowledge the reception of their crowns from him, or he would absolve *their* subjects from allegiance to the monarchs, who then would not be obeyed—to retain their power and dignity, obedience into compliance was found necessary, as in the case of John, king of England; and so the Papacy went over the crowned heads of Europe.

31. The Barbarians, like the North American Indians, from the northern hive—Sweden, Russia, Denmark, &c. poured down upon the Roman Empire; despising Literature, as tending to make men effeminate, destroying all the fine arts and books in their power, and such cities or places as were too strong to be taken by them, they would *stink out*, by murdering prisoners in the night under the walls, the contagion of which became unbearable, creating a plague among the people.

32. And when the Empire was subjugated laid a foundation for those governments, in prophecy denominated *ten horns* and kingdoms, which are represented with "*ten crowns*" on those horns.

33. The conquerors parcelling out the countries to their followers—none were considered freemen but the nobles, and their *will* became the law; the people were vassals or slaves; and when a man sold his estate, the people were sold with it.

34. The ruins of those ancient castles on the tops of mountains and most inaccessible places, around which the vassals settled for safety, are monuments of the feudal system, or system of confusion, there being no order or regularity as a tribunal of justice to which one

might appeal, except from the will of the tyrant to that of the clergy; which gave the latter an ascendancy.

35. Thus from cause to effect, the growth of Papal authority may be seen, and bottomed on the old Roman Imperial code, with a new name—the beast out of the sea—and the “dragon gave him his *power*, and seat, and great authority.”

36. Seven heads, seven hills of Rome; on four have been royal palaces on which the Popes have resided—the fifth was added—hence five are fallen, 1810—the sixth is now under the government of Babylon—the 7th will, with the beast, after the ascent from the bottomless pit.

37. The Reformation in Germany, under Martin Luther, began about 1517.

38. There arose a body of men in *Spain* with the design to overthrow the Reformation, and to subjugate the world to the Pope, and yet virtually to govern it themselves.

39. Their system of government is *Military*; their character is *Clerical*, capable of the greatest *chicanery*, like the chameleon, which can appear in any colour it happens to light upon,—by becoming all things to all men; and thus enter into the secrets of others; but at the same time to keep their own secrets, and have their own object continually in view.

40. There are grades in the society, superior and subordinate. They are men, as a body, the most learned the world ever produced, when nature and art are subjoined.

41. They speak the word *Jesus* [or *Jesu*] frequently to appear sanctified, and are called JESUITS.

42. Governments finding them to be men of talents, both natural and acquired, capable of transacting business with despatch, employed them in places of trust, to officiate in important posts, both of honour and profit, without mistrusting their object to overthrow all governments incompatible with their own; and so establish themselves on their ruins, by seizing timely the reins.

43. By the different branches of literature and mechanism, they found ways and means to introduce themselves into all countries, and marched on towards empire for about two hundred years.

44. Being sanguine of success, they acted premature-



ly, and hence let out evidence of their object and design, which gave rise to their banishment from every nation under heaven. And yet by theirsagacity and chicanery, have their agents disguised so as to avoid detection.— Thus in China, England, Spain, Portugal, &c. &c.

45. Their conduct in the Island of *Japan*, gave rise to the exclusion of all intercourse with foreigners, except the *Dutch*; and they are permitted to land only and be shut up in a kind of yard, to do business, without any permission for intercourse with the people of the country, as a kind of prisoner for the time being.

46. If an American vessel arrives on the coast, boats will come off to inquire who they are and what they want; but will not allow them to land, nor sell them any thing; if in distress, will give what is necessary to relieve their wants, with the injunction not to return; and to tell their nation and people to stay away and not come there.

47. Their conduct with the Abyssinians is as well known in history, as the powder plot to blow up the Parliament in the days of *James*!

48. South America was the last place where they attempted an independent government amongst the natives, betwixt *Laplatá* and *Chili*.

49. But their conduct gave rise to their being exiled from thence, by the courts of Spain and Portugal; and about sixty years ago, the Pope found it necessary to put them down in Italy.

50. Hence it was supposed that the society and order of Jesuits was annihilated and had become extinct. But it was a mistake; they were only *dormant*—they still were numerous and virtually governed the Roman Church, which is claimed to amount to two hundred millions; i. e. by computation, one-fourth of the human family. The Protestants are computed at fifty-four millions.

51. In the Province of New York, it was death for one of those men to be found one hundred years ago; and when 36 negroes were there executed for attempting to burn the *Fort* and town, a *Priest* by the name of *Ury*, and the man and woman at whose house he was \* \* \* \*, were executed also as being the *instigators*, as England was then preparing at that place an expedition against the *Havannah*.

52. Here the Jesuits must be left until called from



their obscurity about 1813, after the Pope's release in France and his return to Rome; and about which time the un-Holy Alliance took date of origin, some months after the Declaration of War in 1812.

53. Oliver Cromwell designed to organize a society to thwart the Jesuits and counteract them, but his death prevented it.

54. The crowned heads of England from time immemorial, have been more or less tinctured with popery, till the time of William III and the *Georges*, with the exception of the boy Edward the VI, for they virtually acted as Popes themselves, if not professing Catholicism!

55. The question was proposed, If a man could be "*morally honest politically?*"

56. If not, may God cleanse the world and turn a pure language upon all flesh!

57. Just after the overthrow of the French in Russia, the Potentates of the Old World entered into an association to support the principles of monarchy in union, and blasphemously took the unholy title of "the Holy Alliance."

58. The term *Holy*, belongs to religion; and the word *Alliance*, belongs to politics; but when associated involve both!

59. Shortly after their organization in council assembled, the question was agitated—Where did this idea of *liberty* begin, which hath agitated Europe, and taken us twenty years to rectify?

60. The answer was, it came from America!

61. Then, said they—"While America remains we shall have our work to do over again. Therefore, all people who claim the right of choosing their own master, must be put down; for no government is legitimate but that which is hereditary."

62. The doctrine of expatriation they denied, and gave England to understand that she might reconquer America if she could; they would not give the U. States assistance, as Louis XVI did, and brought his head to the block.

63. The sages of the Revolution being gone, and there being *old tories* and traitors in the land, our conquest by them was deemed practicable and easy to be accomplished.

64. Hence a son of the King was appointed for a Viceroy, to come over and govern the country; Governors for the several States also; and *Packenham* for Louisiana!

65. A kingdom or nation divided against itself cannot stand. Therefore, the doctrine of NULLIFICATION was disseminated among us, that a part might side with them. First divide and then devour!

66. Henry is despatched as an *agent*, with Henryism, to Boston, and many honest and some deceitful Americans lent themselves as *tools*, and danced like puppets, without viewing the powers, or Holy Alliance, who were behind the curtain pulling the wires!

67. A man in the garb and dress of a Quaker, who said thou and thee, was sent to *Canada* to see his brother at Montreal, who was an officer in the British army, to ascertain the truth of Henryism, and make report to James.

68. Hence the hundred thousand dollars for secret service money. Henry got fifty thousand for the papers and names of persons. But the impostor Count Crileon swindled Henry out of 35,000 under a pretext of a Nobleman's estate in France, when he had none; and so fulfilled the old proverb—What is got over the devil's back goes under his belly.

69. The government of England not knowing that Henry had delivered up the papers, appointed him to a post of honour and profit worth ten thousand per annum; which he lost by delivering up the papers prematurely, supposing his services not properly rewarded.

70. The Governor of Vermont began the puppet business as a tool to bring on the quarrel between the National and State Governments, and moreover to let in John Bull, who intended to open an internal communication between Canada and the sea-board—not as in the former war, to New York, but from Plattsburg to Baltimore.

71. The Governor ordered all the militia from Vermont, who were in the U. States' service at Plattsburg in the State of N. York, where his authority did not extend, to return home; thus to raise confusion in the grand army, and provoke *James* to have him prosecuted, to bring on the internal quarrel, to get the nation divided,



and the Eastern States go off to themselves under English protection.

72. The Governor of Massachusetts plead the Quaker's sentiment—i. e. no *fight*, to weaken the arm of the National Government; but at the same time got a law passed to call out the whole physical force of that State to protect the Governor of Vermont in that *overt act*, in case of prosecution.

73. The Governor of Connecticut followed in train with the 144,000 dollar scrape, and Hartford Convention grew out of it. In the mean time John Bull proclaimed from N. York to New Orleans in a state of *blockade*, whilst New England was left exempt; which shows that there was a mutual understanding by the leading parties on both sides.

74. A society of a political nature was formed with the name of "*Washington Society*" prostituted to it, with the pleasing words, "*liberty*," "*peace*," and "*commerce*." And to make it more popular, a house of great extent was built in Philadelphia and 12,000 dollars were subscribed before the work was begun; but the building took fire and burnt down.

75. There were none of this society *south* of Pennsylvania; but if the British had succeeded at Plattsburg and Baltimore, the East was to have gone off to themselves—according to the views of nullifiers, if the strength of the people could be brought over, and the State of New York go with them; but the Governor of New York (*Tompkins*, to his eternal honor be it spoken) he was *true* to his *trust* and to his country. But the abuse he afterwards met with, sunk his spirits, and no doubt was the primary cause of driving him out of the world.

76. Those men who were true and faithful to their trust were coolly treated, as *Decatur*, by the *Blue Lights*, when drove into the Thames—yet those of the English when taken, were treated as noblemen in the land.—And the *presses* which were bought, and the people that were duped, were brought to rejoice with the then nullifiers in the land, when any thing was disastrous or destructive and failed of success in the welfare of the country.

77. The Secretary of the War Department, who deserted his post and fled into oblivion and gave up the ship

when John Bull came to Washington, and when *he* knew they were coming six weeks beforehand, made no preparation to meet them and ward off the blow; but on the other side removed obstructions, to facilitate their advance, by allurements in the way.

78. The circumstance of delivering up Washington, the derangement of military arrangements in the North and South, to give the invaders the advantage—when taken into account with the circumstances at the close of the Revolutionary war, to destroy all that was gained, and make bad worse, by sowing discord in the army by the anonymous letter to provoke the officers to usurp a military despotism, &c. as mentioned in the different histories of America—and also his tyrannical conduct, as mentioned in the history of the settlements and distresses of Wycoming valley, are almost unparalleled, for *moral corruption* in social affairs, in the annals of the world.

79. God sees not as man sees! Man may appoint and be disappointed! Great things turn on a very small *pivot*.

80. The affairs of Plattsburg and Baltimore were both at one time in action. Expresses from both points would pass each other at New York nearly at the same time. During the suspension, (awful indeed) as to how matters would terminate, the actions, physiognomy and motions, served as an index to the heart and mind, and made obvious to a discerning eye, acquainted with human nature, which and who were *Americans*, and those that were tories, and on the other side of the house?

81. For the weight on the mind that is felt at the heart, the seat of life, has an indescribable influence on the nerves, &c. and *vice versa*, in case of joy and animation, by anticipation.

82. These were visible in the streets, first one way and then the other, in the struggle, and then the sequel.

83. A handful of men were sent to meet 14,000—in Lexington play, there was a running fight for several miles, in which many were killed, with two officers who were appointed to *storm* the works at Plattsburg; and both were buried in one grave on a hill that was pointed out to me a few weeks ago. The name of one was Wellington! This *casm* in the order of arrangements, no doubt, saved Plattsburg by land.



84. On the water the Americans were ready to strike, when a *Cock* flew up the rigging and began to *crow*, which was considered as a favorable omen, and encouraged the men to hold on a few moments, when down came the British flag.

85. So the death of General Ross at Baltimore, the circumstances attending it; the boy with his gun—the hundreds of shells flung into the fort and one into the magazine of powder, and all to no effect; and how few lives were lost!

86. Twenty thousand men—ninety pieces of mounted artillery, and tenthousand buffaloe robes for a winter's campaign, were to cross the ice; but the lake did not freeze over, which frustrated their design to invade the *North*.

87. At the same time, Packenham, with nearly twenty-five thousand men, attempted an invasion in the *South*, where rarely any thing more than a white frost is to be seen; but just then tide water froze two inches thick; so that in landing, as much work could not be done in three days as otherwise would be done—which retarded John Bull until the Kentuckians and others got down and prepared for the fatal eighth of January, 1815, when the Americans had seven killed and six wounded; while the British, according to their own accounts, lost upwards of 4,000 of their bravest men.

88. The killed, wounded and missing, with those that died of fatigue and the climate, &c. their loss there, on that occasion, is admitted to be near 10,000 men, whilst the whole force of the Americans was but about one-third of that of the English, and these principally backwoods militia, and about one-third of them without arms!

89. Though *frost* may be accounted for on natural principles, yet there are no principles in nature on which one can account why the frost should just then be transferred from the north to the south, and keep out two such powerful armies both at one and the same time, and such a circumstance of the frost never be known to transpire so before or since! But it seems as if the Providence of God superintended the affairs of the nation to our salvation, for purposes beyond the reach of human ken!

90. The *Delegates* from the "HARTFORD CONVEN-

tion" were intoxicated with their self-importance, as they represented a great some body, and came to Washington to make demands of the President, (for a pretext to make excitement) which *he* could not perform.

91. But when informed that the Hartford Convention was a self-created body, and not known in law, and hence they could be introduced only as *private gentlemen*, their importance shrunk in their own estimation, and rather than not see the President at all, they consented to the latter mode.

92. Just then the news of peace came, and they retreated and fled with precipitation for home, being hooted by the way in the towns through which they flew.

93. But their folly is known to all men; and will be handed down with infamy to posterity.

94. Thus ended the first attempt of the un-Holy Alliance at our destruction; and by an overruling Providence, a rank has been given to the American character among the nations of the earth of the first magnitude, like the sun among the stars of the firmament for splendor and brilliancy.

95. On foreign coin "*Rex dei gratia*," is the motto; denying that "*People have any Rights*," hence cannot make kings: they reign by the grace of God, and the "*Rex*" or kings have their authority to rule and govern as the gift of God.

96. Therefore at the secret Treaty of Verona, it was agreed that REPRESENTATIVE GOVERNMENTS were detrimental to the RIGHTS of PRINCES; and therefore with the LIBERTY OF THE PRESS must be suppressed, and put down, and rooted out of the world.

97. Here they called in the assistance of the POPE and CLERGY, to enable them to accomplish their object in "*submitting the nations*;" thanking him for what he had done, and soliciting for the future.

98. Russia and Austria were to give France so many millions annually, to enable her to send her armies into Spain and Portugal to put down the principles of liberty there; and then all hands were to give aid to subdue South America, and fall on the UNITED STATES, and take us by surprise and unprepared to sustain the shock, before we were aware of any such thing; and so make a

conquest and destruction of our land and nation, government and liberties, at a stroke!

99. But James Monroe, our then President, having some hint on the subject, in his communication to Congress remarked, that America did not meddle with European politics, and they must not meddle with ours; and the day they planted a standard in South America, it would be considered as a declaration of war against us; and be met accordingly with all the physical force which the resources and strength of the nation afforded.

100. This was like a peal of thunder to the Potentates of the old world, and brought them to a dead halt at once.

101. But their views upon our rising glory, which puts their splendor in the shades of the back ground, provokes them to jealousy and revenge; therefore *our* destruction is not yet given up.

102. The affairs of Belgium, Netherlands or Flanders, is but a rattle box to amuse the public, whilst other objects behind the curtain are going forward in a *combined conspiracy* against the liberties of mankind throughout the world!

103. And the Americans may associate a St. Bartholomews ideally, and read their destiny in that of *Poland*, unless the people are wide awake, individually and collectively, to their interest, and to their safety and to their WELFARE; and not stupid as *Jackasses* for others to ride into office!

104. In the Revolutionary struggle there was virtue and resolution among the *people* as the heart of one man; hence the SAGES in the council and in the field. So Washington—"united we stand, divided we fall!—Deem any man an *enemy* who will dare to mention a separation of the nation and division of the country."

105. In the nullification business of the north, the people did not go with their leaders in the principle to divide the union; but when discouraged and unprovided for by their rulers, they of their own volition flew to arms, as exemplified by the Vermonters in the affair of Plattsburg, and that of Stonington.

106. So in the present contest; by dividing the States, the people have nothing to gain; but much to lose, and every thing at stake.



107. It will cost more to support two Governments than one; and but half the wealth to do it with—because a half must bare the whole.

108. Jealousy, war, armies, expenses and fortifications for safety—inroads, plunder, murder, rapine with all the horrors concomitant on war; and of all wars, civil or domestic wars are the worst, as exemplified in the days of the feudal system, a war of extermination! For bitterness and revenge, connected with bigotry of a hypocritical kind, excite animosity of the most dangerous kind, that expels calm reason and humane feelings, bordering upon insanity, diabolical rage and madness.

109. Look back to the dreadful scenes of the Whig and Tory days in the South! Hear the descendants tell of the days and sufferings of their fathers and mothers—neighbor against neighbor—\* \* \* \* too horrid for the historians of those days to fully record.

110. After the failure of the second attempt to ruin this country, a third plan is adopted by the un-Holy Alliance.

111. The order of Jesuits being called out from their dormant obscurity by the *Pope*, with the request that the different potentates of the nations should receive them; and the *thanks* of the Holy Alliance given to the Holy Father for what he had done, with a solicitation for further aid in submitting the nations; the King of France being a Jesuit, sent over a ship of war loaded with *Jesuits* to this country, who landed in one of the middle states.

112. The next year one hundred more were sent to New Orleans, to take possession of the valley of the *Mississippi*.

113. The De propagandi, or those who have the direction of the Faith, send from the funds of the "*congregation*," a million of dollars annually—so admitted for a number of years past, and last year more than 2,000,000 came over, to help their forwarding the work of *their faith*.

114. This, when taken into conjunction with the vast sums levied upon their own people in this country, which has been known to amount to a dollar per month, deducted from a poor man's wages laboring on a canal; and a girl at house work, at 25 cents per month, &c. will account in some degree for the vast number of buildings



of a religious and literary nature erected within a few years.

115. The congregation, so called, is composed of rich men: as merchants, kings and nobles, &c. &c. and supply the treasury of the church with whatever sum is wanting to forward the work of faith.

116. Young men and young women, of good abilities, easy address, and commanding manners, are selected and educated in all the living languages of the known world, to be in readiness and prepared to follow any openings that may present to view, to forward the work of Faith with all possible assiduity. Thus the Jesuits pursue the SCIENCE of SYSTEM, which has characterized their order from the beginning, systematically.

117. Men, of their own volition when in *power*, never relinquish it, either in church or state, but from necessity, not of choice.

118. This was exemplified in the case of the Nobles both in France and Denmark; one relinquishing it to the Republic and the other to absolute Monarchy.

119. Hence, "Rexes," or Kings, will not relinquish their power, which they claim to be the gift of God, whilst there is a possibility of holding on; and so of the men in Holy orders by succession from St. Peter; but they give mutual aid for the help and support of each other; though each have their own object and ends in view.

120. *William Penn*, in 1681, came over with one hundred Quaker families to begin the settlement of Pennsylvania. And instead of establishing Quakerism, he contrary to all other legislatures, established equal rights of conscience, and any man who believed in one God, with future reward and punishment, was eligible to any post of honor or profit which his virtues and talents should merit; whilst Law-religion prevailed in the Southern, Northern, and even Eastern States.

121. One hundred and seven years after, the *principles* of *Penn* became a trait in our national character, constitutionally; and Law-religion went down the hill.

122. In 1803, in Louisiana, the possession of a Bible, or four persons saying prayers together in English, exposed the offenders to the inquisition & calaboose. But now Louisiana and Florida share the blessings of the liberal

principles of Penn, with the greatest part of North America.

123. Those men who will not tolerate others, wish to be tolerated themselves: as exemplified by history in the few days of Charles the 1st. The Romans, the Episcopalians, the Presbyterians, and Independents, each had *power* and became oppressors and suppliants in their turn, until William, Prince of Orange, adopted a new principle of toleration and restriction, unknown before in the fast anchored Isle; and which hath quieted the public mind measurably ever since.

124. Man by nature is a democrat, wishing to have no superior; but in relation to his neighbor, he is a tyrant, wishing for the ascendancy.

125. If man is allowed to judge of his own religion, he judges that he is right; but if he judge of another's religion, he concludes he must be wrong. From this mode of judging, it must follow that they are all right, or else that they are all wrong.

126. The associated ideas, of the *worshipper* and the *worshipped*, cannot be separated. Hence the *act* that tolerates man to pay his devotions to his God, tolerates the Almighty to receive them; both are despotisms, and blasphemous in their nature; for the conscience of man is the Divine prerogative only.

127. "John X," an Irishman red hot from Rome, came into the country; took the pompous title of "Bishop of Charleston," got the church property arranged agreeably to Catholicism; and the foundation laid for future movements; then went into the state of Georgia on a tour, where the Methodists and other societies opened their meeting houses to him, which gave him an opportunity to remove former prejudices against *his way*, and by his address to preponderate the other way.

128. Then into South Carolina before the Legislature to promulgate the doctrine of *nullification*, at Columbia the seat of Government for that state.

129. An Englishman by the name of Cooper, another foreigner, admitted by Englishmen to be in British pay, is put into the College at Columbia in South Carolina, to fill the heads of the young colegians with the seed and doctrine of nullification.

130. The digest of South Carolina retains the name

and *titles* of the *King* and his officers, so arranged, that an unformed reader, from *that* work, could not determine whether she was a State of the Union, or a British Province. Hence the old seed of Toryism as a foundation for Nullification, and a combustible to take fire and explode in the land.

131. *Hamilton*,\* the dictator as it were, organized a secret society in Charleston and a branch at Columbia, in order to make the subject of Nullification popular and systematical.

132. South Carolina gave all her votes to *Floyd*,\* the Governor of Virginia, though he was not a *candidate* for the Presidency.

133. He, in his communication to the legislature, went the whole hog with the nullifiers. Here the associated ideas must be kept in mind, who governs the world, and *how*.

134. Three candidates for the Presidency, and a fourth intending to offer, who are on the same side in relation to Nullification.

135. Who own the lots, principally, on Capitol Hill? How long ago was an anchor, by forethought, cast to the windward to gain an ascendancy there?

136. Legislative sanction to raise money by a Lottery to build a Cathedral—which gave it a kind of sanction, *virtually*, by law. Why those cells at the bottom, answering to the description, as far as developed, of the places of the inquisition; and those strong doors and locks and bars, like those in the state prisons? Also, the contradictory and evasive answers on the subject, when questioned, after the board fence blew down, at the time of building, when it was written over the gate or doorway of the fence “No admission”—but when blown down the vaults in the basement story might be seen.

137. There are vaults in different parts of the United States of a similar nature. And persons are frequently missing in different sections of the country, according to the papers in the three great towns; whereas it was not so reported ten or twenty years ago.

138. One young woman was rescued from priestly confinement by the civil authority in New York.

139. Some forty or fifty thousand emigrants have come to this country, annually, within the last two or



three years, of that society; and there are agents to stimulate emigration; and also funds deposited with agents in this country to pay for the passage of those who cannot pay for themselves—one agent in Albany, and another in New York, and how many more there are in the country, we know not.

140. The *Pope* sent over a number of men, in the character of *Consuls*, and they were received as such, in their official capacity; when the Pope has no shipping at home, nor any trade here; but they could spy out the land.

141. At the siege of New Orleans, the Governor (*Claiborne*,\*) and Legislature were intending to deliver up the place; and were only prevented by martial law.

142. The Priests, or Clergy, used their influence with the *women*, that their husbands, and sons, and brothers, and fathers, and sweet hearts might not obey orders and go to the siege; but they would obtain intelligence from \* \* \* \* sooner than the other side of the house.

143. After the affair was over, a virtue was made of necessity and they sung the "*Te deum*;" and because civil authority must supersede the military, when peace had come, the Commander-in-chief suffered and submitted to their ceremonies, so as not to give offence; therefore they claim him for theirs. He submitted also to pay the thousand dollars as the result of the Tory Judge's conduct, as an example that Civil Law must be obeyed.

144. Their improvements are extending, and they are building new churches in every State from Orleans to Maine, at the most prominent points; as Baton Rouge, Natchez, Greenville, Gibsonport, Louisville, Bardstown, Lexington, Cincinnati, Pittsburg, Sandusky, Columbus; different parts of Indiana and Illinois and Missouri, Pennsylvania and the State of New York; also in Delaware, Connecticut, and Rhode Island,—and in various parts of Massachusetts and New Hampshire and the State of Maine; also at Burlington in Vermont,—all going on silent as death and still as midnight, so as not to alarm the people of the land. Yet now and then things will leak out; expressions like wading in Protestant blood, &c. &c.

145. When the Pope's legate came over to curse President *Hogan*, the matter became so serious as to be brought before the Legislature of the second State in the



Union, who were intimidated and dare not act on the occasion; assigning as a reason the number of voters on that side of the house. They feared and were not willing to be responsible for the consequence that might ensue; so they appointed a court to sham and ward it off.

146. One man expressed his views, the Bishop's party took fire, and held caucuses; and so that religious society made it a political matter, and all in union electionered and pulled one way.

147. The Government of Mexico have passed a law, that the Nunneries shall be visited by the civil authority, to see if any are detained against their will; and if so, to let the prisoner go free. Not so in the United States: foreigners may exercise a power here, as a privileged order, that our laws cannot reach; and there is no provision in our government, constitutionally, to act upon the case; because it is done under the name and garb of RELIGION!

148. Such a case or circumstance was never thought of nor dreamt of by our fathers when in Convention to frame a Constitution; the subject was based on generous republican principles of rational and civil liberty, to keep down tyranny; but it was never anticipated, that *those* foreigners, under the name and cloak of religion, were coming in at the back door, to sap the very foundation of our liberty, both in a civil and religious point of view, by setting up a government of the ancient imperial Roman code!

149. Those foreigners from different nations, all of one stamp, on the same errand, and to do the same work in union together, despise our government and nullify our laws, as a privileged order of men, who owe no allegiance to our government, but to a FOREIGN PRINCE—view us as heretics, with whom they are not bound to keep faith; and hence cannot give us assurance of fidelity. Consequently, how can we trust them, but upon proper and equal ground?

150. When classical men have attempted to expose these things within a few years, they have frequently received anonymous letters, threatening them with assassination, as if to terrify and overawe the land.

151. A late publication justifies the court of *Inquisition*, as a court of mercy to burn the body for the good

of the soul; and that there can be no stable government either in church or state without an Inquisition; and to burn 60 persons in an hundred years, would awe society into obedience. That the followers of Martin Luther and John Calvin and Henry the VIII of England, the three grand Apostates, must be cut off; and that it is as necessary to cut them off in a lump, as it is to amputate a rotten limb in order to save the body; and if they get cut off they will have none to blame but themselves, for they had no right to go out from the Holy Roman Catholic Church; and that if the Protestants use force and power to oppose them, it is assumed; but if they oppose these heretics, their own power is delegated by Divinity. And all the ministers of the Protestants, &c. are denounced to a level with the greatest of criminals!

152. The Italian beggars strolling through the country with printed papers, purporting them to have been shipwrecked, and met with great losses, soliciting money to get over their friends, pretending that they cannot talk English, &c. is a hoax on society, and an imposition on the people of our country. Jesuits under false characters in disguise—sometimes they pass for Polish Refugees, at other times as noblemen, merchants, private gentlemen, and priests, &c. &c.—to get into every company and to know the state of society and make report accordingly.

153. The case of *General Nat*, so called—as a fanatic, so esteemed—that his conduct originated with himself. But let it be remembered, that the art of chemistry in the *proportion* of making powder, &c. must have been derived from a source elsewhere; and moreover, that a similar *fuss* was arranged from the State of Delaware to the Gulf of Mexico, more than a thousand miles in extent—to have broken out about one time—which argues the science of *system* on that occasion; and it is obvious that some body besides negroes were behind the curtain to pull the wires; for such arrangements, the system of the civil police in the South must necessarily have prevented a certain class of people the opportunity to arrange any way, to have the wishes of the un-Holy Alliance accomplished in the destruction of our republic.

154. The intercepted letter in Virginia, post marked Fredericktown in Maryland, superscribed in *figures*, ac-

knowledging that the Spanish Jesuits brought in those arms that were found secreted in New Orleans and designed for the \* \* \* \* &c.—to seize upon the arms and military stores and magazines in the several States, the middle and south, &c. &c., speaks volumes of itself.

155. In Yale College, a collegian swore to become President of the U. States. Disappointed ambition excites revenge; and a Jesuit afterwards became chaplain to big bugs.

156. At Providence in Rhode Island, the Catholics prevented an American from occupying the town-house for meeting, which had never been denied before; also the same at *West Point*.

157. Two kinds of *Nuns*; one shut up in confinement, without a possibility of an escape from their prison, however much may be their desire; the other, called the sisters of charity, are to be instruments in spreading *the faith*, by good works, school-keeping, &c.

158. Many of our richest people send their sons and daughters to the Catholic schools, who take unwearied pains to proselyte them over to their faith; and when their parents die and the estates fall to the children, the leading people of the U. States will be Catholics; and where the big fish go, the little ones follow in train.

159. The Catholic children are all prevented from going to any schools but their own; and so they are kept pure from heresy; but schools are opened by them to allure the children of other people to come and be educated by them, and thus to fix early prejudices, which remain durable and are hard to wear off.

160. In boys and girls, from the age of twelve to fifteen years, their prejudices by education may be so fixed by artful insinuations and address, that in ninety-nine times out of one hundred, they would remain Catholics or Papists.

161. By generation, emigration and those whom they proselyte, they augment their numbers fast. They address the outward senses by pompous show; distributing pictures, &c. &c. to attract and win over attention to their side; but woe to some who apostatize from what is called the true faith; if opportunity permit, how are they disposed of? In some cases the circumstances look very dark and gloomy.



162. They have more colleges and high-schools of literature, than any other society in the U. States.

163. If all the communicants of the Presbyterians, Congregationalists and Methodists, were put in one scale, the Catholics put into the other, in point of round numbers, it is thought the latter would outnumber the whole.

164. Whilst other societies are quarrelling and dividing and splitting up into parties; and masons and anti-masons; skepticks, woodticks, politicks, with hereticks and *bedticks*, and many other *ticks*, are shaking the nation to pieces, to become as a rope of sand—Fanny Wrightism and Owenism with many other *isms* by foreign influence, are sowing the seeds of discord in society by destroying confidence and the force of moral obligation from the human and public mind, and overturning the government of the nation; the object of the un-Holy Alliance, and that of the Jesuits and the Holy Father, may be accomplished, and *theirs* established on our ruins.

165. William IV, the King of England, was popular beyond that of his predecessors; but he has disappointed the public and betrayed the people and forfeited their confidence by leaning to the side of the un-Holy Alliance; and not a man to shout for him now.

166. George the III went to church—not so heard of his son George IV; but when crowned, all the implements were new modelled in the Catholic style—as the cross on the new crown and on the golden staff, &c. &c.

167. The ceremonies at the funeral of the *wife* of George the III, from Kew Palace to Windsor, were somewhat papistical; and the master of the ceremonies was a Catholic Peer.

168. According to the Annual Register, published in England a few years since, the Royal family have a “FAMILY CONFESSOR!”

169. All the Royal children are said to have been Catholic inclined, with the exception of two—one son and one daughter.

170. Noblemen, called Protestants, to hold their estates, have their domestic chaplains, who are known to be sent to France for ordination by a Catholic Bishop, pure by order and succession.

171. The Revolution of France in 1789, caused 6 or 7000 Priests to take shelter in England; and within twen-

ty-five years after, upwards of 900 Roman Chapels were built in that kingdom.

172. Algiers was taken possession of by the French, under the pretext of putting down piracy and colonizing the country. But who were to be sent to Africa, but the Protestants and those of liberal principles, who were too dangerous to the designs of the *Jesuits*, to remain at home.

173. The news by Telegraph reaches *Paris* of the decrees to dismiss the deputies by an arbitrary power, and the presses suppressed the same day; this turned 36,000 persons out of employ, and brought on a struggle between the people and the King, who was dethroned in three days.

174. There was an arrangement between the military and civil authority to attack and slaughter the people, to strike terror into the public mind at once.

175. Lafayette and all the deputies of liberal principles, and editors of periodical works that were liberal, were proscribed for assassination; the catalogue of names was found with other conspiratorial papers, in a secret draw of an iron chest, in a subterraneous vault—for which the *Ministers* were brought to trial and condemned to perpetual imprisonment.

176. Here the Prime Minister brought out the “secret treaty of *Verona*,” the first time it ever met the light publicly—to show that he could have acted no other way than he did; in obedience to his sovereign, agreeably to the will of the Holy Alliance.

177. The *Jesuits*, on the fall of the King, fled in all directions; some took shelter in England, &c. Upwards of eighty vehicles crossed the Alps filled with them, to take shelter in Italy; and such as could not get off, disguised themselves and hid in garrets and cellars to save themselves. These circumstances speak volumes concerning the *Jesuits* and the *Holy Alliance*, as a part of the grand conspiracy against *representative* government and the liberties of mankind throughout the world.

178. The King of France was to let the liberty of the press be free; and also to have republican institutions about the throne; but he has forfeited the confidence of the people, and betrayed the trust reposed in him by leaning towards the principles of the un-Holy Alliance!

179. When the Inquisition was restored in Spain, the



Jews, Freemasons and hereticks, were allowed but forty days to come in and make submission, or share the horrors of that Court. From forty to fifty thousand persons were imprisoned in a few days, and most of them have never been heard of since.

180. Catholicism does not change—the principle is the same—appearances to the contrary notwithstanding.

181. How many have been destroyed on account of a different name, creed or opinion, within the memory of man, in different parts of the world!

182. The Bonapartists were invited to take shelter in Russia as teachers on the noblemen's estates, to improve that empire, and so escape the Bourbons of France.—The *Jesuits* seized the opportunity to occupy those places, intending to amalgamate the Greek with the Latin Church; but being driven away by the order of government, the Emperor Alexander died by *art*, which was laid to the Masons, and about 14,000 were made away with, and most of them have not been heard of since, though England was accused by the Jesuits, of the deed, to prevent the uniting of the two Churches. It cost Russia £500,000 to supply their place.

183. On Wexford bridge 197 piked and pitched over, 183 burnt in a barn, and others who turned Catholics to save their lives, were sprinkled by the Priest and then taken out and shot, saying it is better for you to die while in the *faith*, than to relapse back into heresy, 1798.—Look at the book of Martyrs, and see the sameness down; and so mind and take care of yourselves.

184. How many thousand dollars have the Protestants of these United States given to the Catholic cause within a few years; and what will be the RECIPROCA-TION?

185. Mettirnech and Talleyrand, &c.—what have they to do in the wheel of fortune? and who gave aid to the Romish establishments at Hartford and New Haven in Connecticut?

186. The whole world appears to be divided into districts and men appointed to act as agents, each to act in his field, to make observation, report and receive instruction. So the row of fine buildings in N. York and at Cincinnati and a place in the interior of Missouri—as, if they should fail in their attempt and design upon



the Old World, to have this country as a refuge to fly to: the see of Rome, the school of Cardinals, with the Pope at their head, to be transported to North America, and set up their head quarters here.

187. When John Bull in the Old World resolved that he had a right to bind America in all cases whatever, the selfsame day a noise was heard in the air in the New World, for several hundred miles.

188. So on the 12th of November, 1833, 500 nullifiers met at Milledgeville in Georgia, with an ex-candidate for the Presidency, who had been disappointed, and *unanimously resolved* to go the whole hog in separating or seceding from the Union; when the day ended, at midnight the *blazing meteors* began in the heavens, shooting from the *centre* to the circumference, to be seen all over North America, until the sun absorbed them in the morning!

189. The daughters of Moab, by the counsel of Baalam, seduced the young men of Israel, and brought the curse of God into the Hebrew camp. So young women of fashion, are fond of a splendid place of worship; and hence, draw many to wait upon them and attend those splendid places, without anticipating any harm; but they are led in that way from the path of their forefathers, i. e. from Protestants to become Catholics.

190. The souls of the Martyrs under the Altar cried for *justice*—and the Heavenly Host praise God for His judgment in retributing the blood of the Martyrs on the *bad woman*, who sat on a scarlet colored beast, and had got drunk with their blood, for by this act of retributive justice, the earth, which hath long been in the enemy's hands, reverts to its rightful owner. For God will put it into the hearts of the ten horns, or civil governments, as already begun, to eat her flesh and burn her with fire; to seize her treasure, and brake the ecclesiastical power, which heretofore assumed over the civil authority; and thus divide church and state.

191. In the original division of the earth, after the flood, the descendants of Japheth are said to people the Isles of the sea; i. e. Europe; for the ancients supposed Europe to be an island, and hence in prophecy it is called the *Sea*, to distinguish it from *Asia*, the main, which in prophecy is called the *Earth*.

192. The Papacy, or first *beast*, rose out of the *sea*, Europe. The second beast came out of the *earth*, Asia; and exercised all the power of the first beast before him.

193. When Bonaparte had the Pope a prisoner in France, and Rome the third imperial city in his empire—then was fulfilled the chain and succession of power from Rome Pagan to Rome Papal, and so to the second beast from *Asia*, who exercised all the power of which he had stripped the Pope.

194. The beast was, and is not, and will be again—and ascend out of the bottomless pit—slay the two witnesses and perish at the battle of *Armegaddon*—when the Angel will stand in the sun and call all the fowls of heaven to the supper of the great God, to eat the flesh of kings and princes—and the two beasts, or beast and false prophet, will be taken away, and this be the last battle ever to be fought in our world.

195. The Magog of Ezekiel may refer to the same thing; as it takes seven months to bury the dead and the weapons of war answer the *Jews* as fuel for fire, seven years, without going to the forest for wood.

196. Magog was the grandson of Noah; and peopled the north of *Europe* and *Asia*, as is admitted by antiquarians, what now constitutes the Russian empire—Gog, the chief Prince (or Emperor) of Mesach, (Moscow) and Tubal or Tobolski. According to prophecy the Russian bear is to go against the Jews after their return home to their own land, with their immense wealth, which is not real, but personal estate.

197. In 1724, Bangle wrote in German a calculation on the fulfilment of prophecy. In 1754, Wesley abridged a part into English. In 1793, it was noticed that four things were to take place in 1810—17 years ahead, viz: 1st. the Pope to lose his temporal power—2d. the City to govern itself, 3d. this to be effected by a man from Asia; and 4th, that it would be 666 years from a particular data—and by the *fifth phial* would have his kingdom darkened and lose his own power.

198. Bonaparte became a commander in 1796—went into Egypt in 1798, and thence into *Asia*, and fought Sir Sidney Smith at a place called *Achre* in the plains of Galilee near where our Lord was born; hearing of the anarchy which threatened France, he saw a door to rise into



power—hence in 1799 he got the command of the national guards—in 1800 to be Consul, and in 1802 Emperor—and in 1809 he passed the edict to strip the Pope of his power; and took him to France, and Rome was to govern itself as an imperial city—which edicts were to go into execution the 1st day of January 1810; and it was just 666 years, the intermediate time between 1143 when the power of choosing the Pope was taken from the people and lodged in the school of Cardinals; Bonaparte had his kingdom darkened and lost his power: and this is the data to the other two phials.

199. The 6th is to be poured on the Euphrates or Mahomedan, or Turkish empire—waters, (people) dried up, &c. that the way to the East may be prepared. Six years ago the Grand Turk had an empire of about 2,000 miles square—but now only his *Capital*, with a strip of country like a garden spot around. 1st, the Russian Asiatic army took and retained some provinces near the Euphrates; 2d, in Europe, west of the Black sea, sundry provinces have gone off to govern themselves; 3d, Old Greece has gone off to govern herself; 4th, Algiers and her dependences, France has taken; and 5th, the Pacha of Egypt has deprived the Sultan of the residue of his African domains, ancient Syria, the plains of Babylon and the Holy Land; thus the waters are dried up—and only the Capital remains, which in a great measure burnt down, that the three great powers—Russia, France and England may amalgamate, as three general heads, the whole ancient scripture world, and thus prepare the way for the great battle of Armegaddon—each desiring the eastern ascendancy, and hence to centre there. For the policy of the three courts on that head is well known by their movements for many years.

200. The Egyptians placing the Mahometans and Jews and Christians upon an equality both as it relates to religion and politics—now, for the first time for 1800 years, appears the dawn of an opening for the Israelites to return to their own land. See the design to remove the disability of the Jews in England, and the paying the Jewish Priests out of the revenue in France, the same as Protestants or Catholics, and the anticipation of an Eastern empire under the Jews, as a balance of power against Russia; and also their Sanhedrim to govern themselves



by a Grand Council since 1806—which they had never done since their dispersion by Titus and the Romans.

201. The invitation for men of letters to improve Egypt, no doubt will be seized by the *Jesuits* to get all the ascendancy possible in the east, as well as to have their emissaries wherever there are Protestant missionaries to thwart and counteract their movements.

202. There are prophecies which no doubt relate to America. 1st, Isaiah, speaking of a country beyond the Rivers of Ethiopia with *wings*; 2d, the *young Lions*, in the 39th of Ezekiel; 3d, where the woman “*flew into the wilderness*,” after she had *fled* before into the countries north of the Danube—her last flight to the United States.

203. The Image in Daniel with a gold head, and a silver arm, brass thighs and iron feet, smote by a stone, &c. short condensed history—1st, Gold head, Babylon; 2d, Silver arms, the Meads and Persians united in Cyrus, who took Babylon; 3d, Brass thighs, Grecians under Alexander the Great, who subdued the Meads and Persians; 4th, Iron feet, the Romans, who conquered the whole—as law-religion exists in the old countries, that Image is not wholly gone by, but we exist in the days of the *toes*.

204. But the stone shall smite it, and those ancient institutions will become as *chaff*—that King-craft and Priest-craft are the delegated power and gift of God.

205. The rational principles of Wm. Penn, which have predominated in America, are illuminating the Old World, and King-craft and Priest-craft are going down the hill; therefore the Kings and Priests are alarmed; and the alarm has produced the un-Holy Alliance and called out the Jesuits from their dormancy, to act in conjunction together, in a general conspiracy against the liberties of mankind throughout the world.

206. For if the principles of Light and Liberty prevail, Monarchy and Law-religion go by the board—but in order to arrest the progress of Light and Liberty, there is no way but to destroy Representative governments and the liberty of the Press, according to the secret Treaty of *Verona*, and hence all men of information and liberal principles and influence in society, must be proscribed and cut off at a stroke, that the rest may be awed into obedience, as was intended by the arrangement in

1830, that produced the revolution in France, when the King and Jesuits were thwarted and had to flee.

207. And the only way for the Americans to be safe and to maintain their liberty and independence, is to be wide awake against nullification, priest-craft and the aristocracy that is rising in this once happy land. Our liberties may so remain, and be handed down to posterity, if the people do not give up the ship.

208. Right Reason, (laying aside blind self-interest,) and virtue, and prayer in faith, with proper works, may save a sinking ship, rational liberty in a social point of view—not to divide and devour and sow all the seeds of dissention to destroy the union for temporary interest, and party purposes. Let a redeeming spirit of forbearance be found in the land to prevail among the people, and by so doing God will save the country from the curse and destruction that some, who have lent themselves as tools, have endeavored to bring upon it. Amen! so may it be!

209. The seventh phial was poured out on the air—what a blast in the atmosphere! Compare modern constitutions in the youth, and the state of society some 30 or 40 years ago.

210. Two years since, more deaths reported in Boston and New York in a single week than any time before; even yellow fever times not excepted.

211. The Cholera—50,000,000, swept off since it first broke out down to some three years ago—before it got into Germany, France, or England; one-sixteenth part of the human family, by computation; and how many have been swept off since? There is not a nation or an island of magnitude where the scourge is not felt; and perhaps the United States, according to our population and number, have been the most favored among the nations of the earth; but there is a just God, who will hold us accountable for the use or abuse of the privileges we as a nation enjoy.

212. In some parts the interference in elections—the injunction to the employed, not to go to the polls unless they vote as directed—on pain of dismissal from employ.

213. So in matters of religion: go where I say, and attend my meeting, or be dismissed; thus interfering



in matters of conscience and religion, to bring about Church and State, Law-religion,—a curse upon the land.

214. Calling white people slaves, locking them up to work more hours in the day, by an arbitrary power displayed, than is exercised over the people of colour in the South.

215. So in Congress Hall, long speeches, many words, to display talents, get a name, pass off time; my wages are going on; and all to what purpose, but to disturb the land as it relates to the peace of society.

216. So old Hickory—how strange to tell—that a man cannot act right, do as he may—not one single thing is right—all is wrong from first to last—if one must believe what others say, or what we sometimes read.

217. To trammel and govern the Press, and the papers, encouraging or depressing their circulation, as the editorial matter may please or displease; so that interest shall induce compliance.

218. How many ways and artful means are used to gain the ascendancy in the land, all that human nature can invent seems to be put in requisition.

219. One may form a judgment of the strength of most societies, by the number and size of the church; not so of the Romans, for they may have half a dozen congregations for Mass in one forenoon in the same house.

220. There are young ladies, Nuns, called Sisters of charity, of handsome address, employed to get into towns and cities, to lay foundations for Catholic schools; and months may pass before the true character and object are known; and in many of the Protestant schools there are men, as teachers employed, whose character is not known.

221. There is not a printer in the United States who would dare to be editor to a periodical work of a particular stamp, in the city of Baltimore.

222. Out of 213,000 in New York, 52,000 are said to be Romans; and at Brooklyn, every fourth person; also in the District of Columbia, about one third of the inhabitants are Romans.

223. There appears to be an unnatural spirit of a diabolical nature exemplified in the world, as though the devil had come down in great wrath, as manifested by acrimony in the case of *Avery*, and the *anti-question* and



in politics, and about the subject of what some call religion; perhaps *he* knows he hath but a little time and is determined to improve it.

224. Some believe in a Mule devil, some in a horned one, and some in none at all.

265. Mule devil; the ugly, bad deceitful, and revengeful spirit of man, which is constituted a two-legged devil: fallen Angels, evil spirits without corporeal bodies, in hieroglyphics, represented as a black man with horns; but a belief in the existence of both, may be nearer the truth than a negative of the whole.

225. When the beast shall ascend from the "BOTTOMLESS PITT" and rise again, and that with diabolical strength and fury, and the new persecution begin, that will fall on outward court worshippers, formal christians, as well as the sincere in heart; and Deists and Universalists will then fare no better than any other people, all will be cut off who do not conform, or are men of information, and influence and liberal principles; for there will be no neutral ground in that day; and to conform will not afford safety, for even then you may be cut off, as not trust-worthy in their view. Here then remember the WARNING by the third Angel, not to conform to the worship of the beast or his IMAGE—and there is not another such an awful and dreadful threatening in all the sacred volume, as is the one against conformity to that worship in that day.

226. Who was it that landed at Amboy, in New Jersey, with about 30 others and 12 or \$15,000,000, eighteen or nineteen years ago—quit this country, amused the public with a rattlebox, and since his departure, has taken a new name?

*"Dangers stand thick through all the ground!"*

227. Here I must leave the subject to future development—knowing that my time is short, at best. The evening shades are coming on apace! But as a well-wisher to Zion and the public, and the whole world at large, may those into whose hands this may fall, take warning! timely warning, before the cup of their iniquity be full, that it may be well with them individually, and with the public also.

228. The following extract from the *Millennial Harbinger* on the "Catholic Controversy," I commend to the

serious attention of my countrymen, as confirmatory of my apprehensions of the designs of the Romanists:

“This is one of the most important controversies of this controversial age. Important in all its bearings upon the Catholic religion, the Protestant religion, and the *Christian* religion, it cannot fail to interest all religious men. Important, too, in its bearings upon the political destinies of this nation, involving the fundamental principles of free government; and placing again in a new attitude before the public mind, the question, Whether it is possible for any earthly government to exist, under which men’s political and religious rights and privileges can be kept perfectly separate and distinct—it demands the attention of all political men.

“I have been, in a great measure, a silent spectator of the varied, ingenious, persevering, and bold efforts of the Romanists to gain the political ascendancy in this country. We have only once or twice, in a public way, called the attention of our cotemporaries to this subject. We have expressed the conviction, without giving the proof, that there is, on the part of the Roman See, a settled determination, accompanied with a lively expectation of success—a fixed purpose, from which ‘His Holiness’ is never to depart, to bring these United States into the bosom of the Catholic Church, and to add all America, North and South, to the territory of its dominions. Nor is this project so chimerical as many suppose; nor so implausible as many Romanists in America would have the Protestants to imagine. I am of opinion that it is practicable, if the Romanists can persuade our people that they have no such objects nor wishes; and especially practicable, if the present constitution, and manners and customs of sectarianism continue for a generation or two. Already 40,000 Jesuits, we are informed, are silently and secretly at work in the bosom of our country. Priests have been shipped annually to this country, and landed in small groups at every seaport from Quebec to New Orleans, to avoid suspicion. Large sums of money have been advanced from the coffers of St. Peter to found schools, colleges, and churches in these United States. These schools are, in numerous instances, made so acceptable to our fashionable Protestants and philosophic Sceptics, that they prefer them to any Protestant schools for the education of their children. Many distinguished citizens, at this time, like our Virginia Governor (Floyd,) have their children educated under the auspices of the Pope in Catholic schools. Catholic emigrants, in the ratio of three to one Protestant, are now crowding to our shores.—Only two years ago some unwary Catholics boasted that it was known at Rome that 700,000 Catholics were in the United States, and that their church was then more powerful and influential in America than any other. With all these documents before our minds, shall we hesitate to say, that things are in rapid progress to such a consummation. Do we not now see, that even in our cities of New York and Philadelphia, the Catholic priesthood have the boldness to provoke controversy, and to challenge the investigation of their principles; and still more recently it is proposed to have various presses established in America for the purpose of making proselytes to the Catholic faith. Think not, then, courteous reader, that our fears have got the better of our judgment, when we express the conviction, that measures, numerous and efficient, are being taken to bring all America into the Church of Rome.



“‘Where will the Methodists be,’ said a Protestant to a Catholic, not long since, who dared to talk a little in this way—‘What will our half million of Methodists be engaged about in those days?’ ‘Methodists!’ said the Priest, ‘Methodists! Why—their clergy are as independent of the people—as monarchical as ours! Many of them will fall into our views. No sect would I rather see *go ahead* than the Methodists. Their Clergy will make excellent Priests! We have Jesuits now among the Methodist clergy. They are not known as such, it is true. We become all things to all men, that by all means we may gain some. Never mind—God bless the Methodists!’

“‘And What will the Baptists, the half million of Baptists be doing in those days?’ ‘What they are doing now—fighting about their creeds and their opinions. A feeble band—more than twenty sorts of them, and no one of them has an efficient ministry! They have not much concert. and they have few learned and talented men. Bless your soul! immersion travels slowly in cold weather!’

“‘But are not the Episcopalians learned and united?’ ‘Yes; and did not *three* of their most learned clergy, in New York, come over in one body to our Catholic church, a few years since? Even in England, good Old England, were it not for the Establishment—I will not say it. They are better paid than our clergy, a hundred per cent. There is but a paper wall between us and them!—I wish the Episcopalians were more numerous in America!’

“Thus some of the more simple-minded of the Catholics talk, as a gentleman informed me the other day in King & Queen.”

229. Look well to your safety and to the public safety too. Strive to conform to the will of God, as the “*Eternal rule of right.*” Let your heart be in the cause, that you may WORSHIP HIM acceptably, in “SPIRIT and in TRUTH,” and so meet the Divine approbation, and so insure His protection. That it may be well with you here and hereafter, is my fervent prayer.

### THE VICAR OF BRAY.

In good King Charles’ golden days,  
 When loyalty no harm meant,  
 A zealous high-churchman I was,  
 And so I got preferment:  
 To teach my flock I never miss’d,  
 Kings are by God appointed,  
 And damn’d are those that do resist,  
 Or touch the Lord’s anointed.  
 And this is Law I will maintain,  
 Until my dying day, Sir,  
 That whatsoever King shall reign,  
 I’ll be the Vicar of Bray, Sir.



When Royal James obtain'd the Crown,  
 And Popery came in fashion,  
 The penal Laws I hoot'd down,  
 And read the Declaration:  
 The Church of Rome I found would fit  
 Full well my constitution;  
 And had become a Jesuit,  
 But for the Revolution.  
 And this is Law, &c.

When William was our King declar'd,  
 To ease the nation's grievance;  
 With this new wind about I steer'd,  
 And swore to him allegiance:  
 Old principles I did revoke,  
 Set conscience at a distance;  
 Passive obedience was a joke,  
 A jest was now resistance.  
 And this is Law, &c.

When gracious Anne became our Queen,  
 The Church of England's glory,  
 Another face of things was seen,  
 And I became a Tory:  
 Occasional conformists base,  
 I damn'd their moderation;  
 And thought the Church in danger was  
 By such prevarication.  
 And this is Law, &c.

When George in pudding time came o'er,  
 And moderate men look'd big, Sir;  
 I turn'd a cat-in-pan once more,  
 And so became a Whig, Sir:  
 And thus preferment I procur'd  
 From our new faith's defender;  
 And almost every day abjur'd  
 The Pope and the Pretender.  
 And this is Law, &c.

The illustrious house of Hanover,  
 And Protestant succession;  
 To these I do allegiance swear—  
 While they can keep possession:  
 For in my faith and loyalty  
 I never more will falter,  
 And George my lawful King shall be—  
 Until the times do alter.  
 And this is Law I will maintain,  
 Until my dying day, Sir,  
 That whatsoever King shall reign,  
 I'll be the Vicar of Bray, Sir.



















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